Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

ELYSIUM.—BY MRS. HEMANS.

'In the Elysium of the ancients, we find none but heroes and persons who had either been fortunate or distinguished on earth; the children, and apparently the slaves and lower classes, that is to say, Poverty, Misfortune, and Innocence, were banished to the infernal regions.'

CHATEAUBRIAND, *Genie du Christianisme.*

Fair wert thou, in the dreams
Of elder time, thou land of glorious flowers,
And summer-winds, and low ton'd silvery streams,
Dim with the shadows of thy laurel-bowers!
Where, as they pass'd, bright hours
Left no faint sense of parting, such as clings
To earthly love, and joy in lovliest things!

Fair wert thou, with the light
On thy blue hills and sleepy waters cast,
From purple skies ne'er deepening into night,
Yet soft, as if each moment were their last
Of glory, fading fast
Along the mountains!—but *thy* golden day
Was not as those that warn us of decay.

And ever, through thy shades,
A swell of deep Eolian sound went by,
From fountain-voices in their secret glades,
And low reed-whispers, making sweet reply
To summer's breezy sigh!
And young leaves trembling to the wind's light breath,
Which ne'er had touched them with a hue of death!

And the transparent sky
Rung as a dome, all thrilling to the strain
Of harps that, midst the woods made harmony,
Solemn and sweet; yet troubling not the brain
With dreams and yearnings vain,
And dim remembrances, that still draw birth
From the bewildering music of the earth.

And who, with silent tread,
Mov'd o'er the plains of waving Asphodel?
Who, of the hosts, the night-o'erpeopling dead,
Amidst the shadowy amaranth-bowers might dwell,
And listen to the swell
Of those majestic hymn-notes, and inhale
The spirit wandering in th' immortal gale?

They of the sword, whose praise,
With the bright wine at nations' feasts, went round!
They of the lyre, whose unforgotten lays
On the morn's wing had sent their mighty sound.
And in all regions found
Their echoes midst the mountains!—and become
In man's deep heart, as voices of his home!

They of the daring thought!
Daring and powerful, yet to dust allied;
Whose flights thro' stars, and seas, and depths had sought
The soul's far birth-place—but without a guide!
Sages and seers, who died,
And left the world their high mysterious dreams
Born midst the olive-woods, by Grecian streams.

But they, of whose abode
Midst her green valleys earth retain'd no trace,
Save a flower springing from their burial-sod,
A shade of sadness on some kindred face,
A void and silent place
In some sweet home;—thou hadst no wreaths for these,
Thou sunny land! with all thy deathless trees.

The peasant, at his door
Might sink to die, when vintage-feasts were spread,
And songs on every wind!—From *thy* bright shore
No lovlier vision floated round his head;
Thou wert for nobler dead!
He heard the bounding steps which round him fell,
And sigh'd to bid the festal sun farewell!

The slave, whose very tears
Were a forbidden luxury, and whose breast
Shut up the woes and burning thoughts of years,
As in the ashes of an urn compressed;
—*He* might not be thy guest!
No gentle breathings from thy distant sky
Came o'er *his* path, and whisper'd 'Liberty!'

Calm, on its leaf-strewn bier,
Unlike a gift of nature to decay,
Too rose-like still, too beautiful, too dear,
The child at rest before its mother lay;
E'en so to pass away,
With its bright smile!—Elysium! where wert *thou*,
To her, who wept o'er that young slumberer's brow?

Thou hadst no home, green land!
For the fair creature from her bosom gone,
With life's first flowers just opening in her hand,
And all the lovely thoughts and dreams unknown,
Which in its clear eye shone
Like the spring's wakening!—but that light was past—
—Where went the dew-drop, swept before the blast?

Not where thy soft winds play'd,
Not where thy waters lay in grassy sleep!——
Fade, with thy bowers, thou land of visions, fade!
From thee no voice came o'er the gloomy deep,
And bade man cease to weep!
Fade, with the amaranth-plain, the myrtle-grove,
Which could not yield one hope to sorrowing love!

For the most lov'd are they,
Of whom Fame speaks not with her clarion-voice
In regal halls—the shades o'erhang their way,
The vale, with its deep fountains, is their choice,
And gentle hearts rejoice
Around their steps! till silently they die,
As a stream shrinks from summer's burning eye.

And the world knows not then,
Not then, nor ever, what pure thoughts are fled!
Yet these are they, that on the souls of men
Come back when night, her folding veil hath spread,
The long-remember'd dead!
But not with *thee* might aught save Glory dwell—
—Fade, fade away, thou shore of Asphodel!

DUTIES OF CONSOLATION, &c.

A small pamphlet was lately published at New-Bedford, entitled "The Duties of Consolation, and the Rites and Customs appropriate to Mourning." The first part of the pamphlet refers to the manner and spirit in which the duties of consolation should be discharged. A writer in the last Christian Examiner, speaking in reference to this part of the tract, says:

His hints are few, but they are powerful. They would do away that forwardness and loquacity of comforters, which is sometimes a greater burden than the sorrow itself. They would leave the pious office of consolation to near and confidential friends, from whom a few words of tenderness and sympathy are more soothing, than all the long and formal harangues of those, who crowd to the house of sorrow, and talk because they think they must. There is a pevalent mistake in this matter. We feel strong sympathy in a neighbor's sorrow, and would do all in our power to relieve it. Our own heart prompts to it, and our religion enjoins it. We go, therefore, hastily to the sufferer, and pour out our whole stock of religious instructions and trite aphorisms, and think to drive away sorrow and bring in peace, by our much talking. The unhappy mourner is thus beset and thronged by one after another, who harass by their importunity, leave no time for his mind to become settled and calm, no leisure for that quiet and solitary devotion, which is the best of all comforters, and are thus likely to produce weariness and numbness of spirit, rather than the peace of thoughtful resignation. All this proceeds from a sad mistake, and is as ineffective to the purpose as it is common. The house of mourning is no place for any but intimate and near friends. The office of consolation is not for the indifferent and the stranger, but for those whose friendship and piety give them ready access to the troubled heart. And even such, if they would not irritate rather than heal the wound, must address themselves to it with great discretion and delicacy, and with tender and respectful piety.

The following extract is from the pamphlet.

'It is indeed a part of the discernment and delicacy that are required on these occasions, to remember that all human consolation is feeble, to be modest and unobtrusive, in many cases, from the formal undertaking to console the sorrow, that must have way and perhaps ought to be indulged; to *yield* for a while to the grief of the afflicted, to share rather than to check or blame it, and by assiduity rather than officiousness, by gentleness rather than loquacity, by the indirect influence of our presence and sympathy to sooth, though we cannot assuage the bitterness of grief.

'True sympathy is *respectful.* There is nothing more venerable, in its estimation, than genuine grief—there is nothing more holy than unaffected sorrow. It is touched with awe as it enters the house of affliction, and its words are few. With the mourner, it sits down in silence, or uses the gentlest utterance of kindness. It feels instinctively, that all noise and bustle should shrink away from the presence of bereavement. True sympathy will also show a considerate respect for grief, by not urging unseasonably the topics of religious instruction. There comes a time, indeed, when they should be brought forward and applied with godly simplicity and faithfulness.—But in the first rush and bursting of grief, the mind is not prepared for them; it is either too much occupied or too much overcome to give them admission.

'And if there is ever a time when cold and formal phrases of piety, dealt out as words of course, are intolerable, it must be when they are addressed to a mind, that is alive with all the sensitiveness of grief. The sympathy that is fit and useful, then, needs to be tenderly pious; the themes, the consolations, the hopes of piety must not be strange to it; the fortitude and reliance of piety must not be wanting to it, amidst these scenes that shake to their foundation all earthly hopes.' pp. 2—5.

In the second division of the subject the author of the pamphlet speaks more particularly of the "external symbols and ceremonies of mourning." His first objection is to the wearing of mourning apparel. This is all we shall notice at present. We give the following extracts in relation to this point.

The truth is, these trappings of grief seem to me indifferent and childish, where there *is* real grief;—and where there is not, they are a mockery. If the mourning garb were of a coarser texture, like the ancient *sackcloth*, there might be something perhaps to plead for its intrinsic fitness; but as it is, it differs from another garb in colour, and gratifies the pride of appearance, the love of dress, scarcely less than any other apparel.

But the principal objections against the custom of wearing mourning apparel, are, that it is useless, inconvenient, and expensive. For, what use does it serve? To remind me that I am in affliction? I do not need any such memento. To point me out to others as a mourner? I do not wish to be so pointed out. Shall the sable garb be adopted then, because it is grateful to my feelings—because it is a kind of solace to me? I can gain no consolation from it.

If, then, the custom is useless, it is still more objectionable, on account of the inconvenience and expense. It is inconvenient, because it throws the care of purchasing and making clothes, upon a family, at the very moment, when on every account, it most needs seclusion and quietness,—when, worn out with care and watching and sorrow, it needs retirement and relief. That the expense presses heavily upon the poor, is a matter very well known, and I believe, generally regretted. If then, there is a custom in the community, which is no real benefit, and is a real burden, it would seem a clear inference that it ought to be discouraged. If there be any who fear that they shall be too soon forgotten among men, when they are gone, let them be reminded that it depends upon themselves, not upon the habiliments of their friends; upon their character, not upon their obsequies, whether they shall be remembered. "The memorial of virtue," saith the Wisdom of Solomon, "is immortal.—When it is present, men take example of it; and when it is gone they desire it; it weareth a crown, and triumpheth forever." pp. 6, 7.

CALVINISM UNVEILED.

We last week gave some extracts from the notes to the 2nd edition of Rev. Mr Colman's Dedicatory Sermon at Salem. These extracts consisted chiefly, it will be recollected, of quotations from various Calvinistic writers, and the object of Mr Colman was to show that he had not mis-stated the doctrines of Calvinism, in his Sermon. We know not how any one, after reading the extracts from the notes, which we gave last week, and those which we now give, can continue to assert that Mr Colman's Sermon did any injustice to Calvinism.

IV. *The election of men to eternal life and the Reprobation of others is "without any reference to moral characters."*

"By an eternal and immutable counsel, God hath once for all determined, both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the Elect, is founded on his gratuitous mercy *totally irrespective of human merit;* but that to those, whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible judgment"—*Calvin's Institutes*, vol. ii. p. 425.

"Wherever the decree of God (Election) reigns there can be no consideration of any works. The grace of God deserves not the sole praise of our election unless this election be gratuitous. Now it would not be gratuitous if in choosing his people God himself considered what would be the nature of their respective works. His (i. e. the Apostle's) design is to show that God's goodness altogether anticipates men, finding nothing in them either past or future, to conciliate his favour towards them."—*ibid.* pp. 428, 429.

"It must be admitted, that when Christ asserts his knowledge of whom he has chosen, it refers to a particular class of mankind, and that they are distinguished not by the nature of their virtues, but by the decree of heaven. Whence it follows that none can attain any excellence by their own ability or industry, since Christ represents himself as the author of election."—*ibid.* p. 435.

"The observation of Augustine therefore remains true that the grace of God does not find men fit to be elected but makes them so."—*ibid.* p. 437.

"If therefore we can assign no reason why he grants mercy to his people but because such is his pleasure, neither shall we find any other cause but his will for the reprobation of others. For when God is said to harden or show mercy to whom he pleases, men are taught by this declaration to seek no cause beside his will.—*ibid.* p. 441.

"When God passes by therefore he reprobates, and from no other cause than his determination to exclude them from the inheritance, which he predestines for his children."—*Ib.* p. 442.

"The elect are not chosen to salvation rather than others, *because of any moral excellence in them or out of respect to any foreseen faith and repentance.*"—*Hopkins' System quoted by Ely, p.* 31.

"The good pleasure of God as first supreme and perfectly independent—and this I term the only original cause of Election to shut out all works and worthiness of men, from being any way casual, influential, or motive thereto."—*Cole's Discourse*, p. 99.

V. God himself the immediate author of the sins of the Reprobate; causes them to sin, and then condemns them for sinning.

"How then did it come to pass, that Pharaoh grew more and more stupid and incorrigible under all the frowns as well as the patience and long suffering of God. This pertinent question leads to another important observation.

"It is often thought and said, that nothing more was necessary on God's part, in order to fit Pharoah for destruction than barely to leave him to himself. But God knew that no external means and motive would be sufficient of themslves to form his moral character. He determines therefore to operate on his heart itself and cause him to put forth certain evil exercises in the view of certain external motives. When Moses called upon him to let the people go, God stood by him and *moved* him to pursue after them with increased malice and revenge. And what God did on such particular occasions he did at all times. He continually hardened his heart, and governed all the exercises of his mind from the day of his birth to the day of his death. *This was absolutely necessary to prepare him for his final state.* All other methods without this, would have failed of fitting him for destruction."

Emmons' Sermons, xvi. p. 387.

"Divine sovereignty was displayed in the formation, and divine justice in the destruction of Pharaoh; and for the display of these perfections towards that son of perdition, God deserves the approbation and praise of all his intelligent creatures." *Ib.* p. 392.

"It appears from the divine conduct towards Pharaoh, that the doctrine of reprobation is true in fact. Pharaoh was a reprobate. God determined from eternity to make him miserable. This determination he eventually carried into effect. He brought him into being; formed him a rational and accountable creature; tried him with mercies and judgments; hardened his heart under both; caused him to fill up the measure of his iniquity; and finally cut him off by an act of his justice. This is all that has ever been understood by the doctrine of election. And all this God did in respect to Pharaoh, who therefore has every mark of a reprobate. But if God did actually reprobate Pharaoh we may justly conclude that he reprobated all others, whom he did not choose to eternal life.

"The case of Pharaoh is here introduced to prove and illustrate the doctrine of reprobation as the counterpart to the doctrine of election. Pharaoh's fate proves that God in fact reprobated some of the human race. And God's conduct towards him illustrates his conduct towards all the vessels of wrath, who shall be fitted for destruction in distinction from his conduct towards all the vessels of mercy, who shall be fitted for salvation. This same Apostle teaches in various other passages in his writings that God has reprobated all, whom he has not elected. Scripture facts and declarations give us no room to doubt whether he has elected others; nor whether he will eventually destroy all the reprobate, than whether he will eventually save all the elect."

"God made Pharaoh for himself as well as for the day of evil. And he would not have made him for the day of evil, had it not been necessary in order to declare his own glory. God has the same end to answer by bringing all the non-elect into existence. He intends they shall be the means of displaying his own glory, both in time and in eternity. And what if God willing to show his wrath and make his power known on the vessels of wrath, bring them into existence for this noble and important purpose, who may or ought to object. The glory of God is the highest and best end he could propose in the creation of the world. And if he originally intended, and will finally make the non-elect sebservient to this end, his benevolence will as clearly appear, in reprobating some to eternal perdition, as in electing others to eternal life."

Emmons' Ser. xvi.

"When the doctrine of reprobation is clearly exhibited before them (i. e. the non-elect.) they cannot help discovering the plague of their own hearts.—They cannot endure the thought, that God has determined their character and condition for eternity, and will according to his eternal purpose, either soften or harden their hearts, and either fit them for heaven or for hell."

"This doctrine cannot be preached to plainly. It ought to be represented as God's eternal and effectual purpose to destroy the non-elect. God could not reprobate any from eternity, without intending to carry his eternal purpose into execution. Such is the nature and extent of the doctrine of reprobation; which displays the feelings of God's heart towards that potion of mankind, who will be finally lost. And these feelings are his true glory, which he means should be fully displayed. He means to have it known that he raised up one and another of our fallen race for final destruction, that his name may be declared throughout all the earth. And shall his servants, who are set apart to delineate his character and to explain his word, be ashamed to teach a doctrine, which is designed to give the most bright and affecting display of his glory."

Emmons' Ser. xvi

VI. "*The punishment which man by the Fall is liable unto in the other world is the punishment of Hell forever.*"

Assembly's Catechism.

We proceed now to show what the punishment of Hell is, to which mankind are said to be liable, on account of the sin of a man who lived thousands of years before they were born; and for which the reprobate, that is the non-elect, were, as the preceding writers, Calvin and Emmons, say, "*created* and *fitted.*"

"They will have no friend in hell; all there will be their enemies. They will have no friend in heaven; none of the saints or angels will befriend them; or if they should, it would be to no purpose. There will be no creature, that will have any power to deliver them, *nor will any ever pity them.*"

"Nor will they ever be able to make their escape. They will find no means to break prison and flee.—In hell they will be reserved in chains of darkness forever and ever. Whoever escaped out of the prison of hell, which is God's prison?"

"Nor will they ever be able to find any thing to relieve them in hell. They will never find any resting place there; any place of respite; any secret corner, which will be cooler than the rest, where they may find a little respite, a small abatement of the extremity of their torment. They will find no place, where they can remain and rest and take breath for one minute."

Edwards' Sermons, ix.

"We can conceive but little of the matter; we cannot conceive what that sinking of the soul in such a case is. But to help your conception, imagine yourself to be cast into a firery oven, all of a glowing heat, or into the midst of a glowing brick-kiln, or of a great furnace; where your pain would be as much greater than that occasioned by accidentally touching a coal of fire as the heat is greater. Imagine also that your whole body were to lie there for a quarter of an hour, full of fire, as full within and without as a bright coal of fire, all the while full of quick sense; what horror would you feel at the entrance of such a furnace; and how long would that quarter of an hour seem to you. If it were to be measured by a glass, how long would the glass seem to be running. And after you had endured it for one minute, how overbearing would it be to you to think that you had to endure it the other fourteen! But what would be the effect on your soul, if you knew you must lie enduring that to the full for twenty-four hours! And how much greater would be the effect, if you knew you must endure it for a whole year; and how vastly greater still if you knew you must endure it a thousand years!—O then how would your hearts sink, if you thought, if you knew, that you must bear it forever; that there would be no end, that after millions of millions of ages, your torment would be no nearer to an end, than ever it was; and that you never, never should be delivered. But your torment in hell will be *immensely greater* than this illustration represents."

Edwards' Ser. x.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, AUGUST 6.

American Unitarian Association. The Editor of the Recorder & Telegraph of last week has honored this Association with his special notice, for which he has received the thanks of one of our correspondents this week. That our readers may know under what obligations the Association and all its friends are laid, for his kindness in making the Institution and its objects known to his readers, and especially for his *great fairness* in his comments on its views, and for the *ardor* and *generosity* with which he sets forth the "importance" of the Association, we have concluded to give them his remarks entire.

☞ *From the Recorder and Telegraph.* ☜

To those who have been accustomed to hear the outcries of Unitarians against Consociations and Presbyterianism, as if such things were wholly incompatible with Christian liberty, it may be a little interesting to know that an "American Unitarian Association" has been recently formed in this city. The more immediate purposes of this institution are stated in the Circular of the Committee as follows:

[Here the Editor of the Recorder & Telegraph kindly inserted the five articles of the circular, explaining the objects of the Association, and then, with becoming nobleness of feeling and purpose proceeds to remark,—]

"From the adoption of so broad a name as "American,"—and from the third article of the Constitution, which says that Unitarian Christians throughout the United States shall be invited to co-operate with this Association,"—it should seem that the institution is to be considered national: And if we may credit the Christian Register, "it will be generally regarded, by Unitarians throughout the country, as *an important means* [the italics are our own] *of staying the alarming progress of that religious indifference, and infidelity, which the revolting doctrines of Calvinism are generating in so many at the present day.*"*

Happy era of light and life! Who is not ready to wish his lot had been cast one generation nearer the finishing of time; when the soul-quickening, spirit-clearing influence of Unitarianism, with all its ardor and thrilling interest, shall have banished "religious indifference and infidelity" from the earth! Especially such "religious indifference and infidelity" as are generated by the "revolting doctrines of Calvinism." [Note. As Calvinism is a word expressing some things which the orthodox in general do not fall in with, and as this name is known to be particularly odious to those who are ignorant what doctrines it does imply, its appropriateness in this case will not, we trust, be questioned by *liberal & enlightened men.*] This "indifference and infidelity," it is well known, shows itself in revivals of religion, frequent meetings for prayer, constant sacrifices and efforts for the salvation of the heathen, certain hope and confidence in the promises of God. And it is only because these "revolting doctrines"† are much of the time only partially felt, and exert but a limited influence, that this same "religious indifference, and infidelity" is not making more "alarming progress" than it actually is. Something must be done to "stay" it, or the millennium will soon be here! Hence is manifest the great importance of the "American Unitarian Association."

* Who can but admire the ingenuity with which the Editor of the Recorder and Telegraph extracts from this sentence a meaning so much more valuable than that affixed to it by the writer, and which renders it so much more convenient to him as a text for his friendly comments on the A. U. Association?

† It is generally admitted that the late prevalence of infidelity among the eminent men of France, was to be attributed to their disgust at the absurdities and mummeries of the Catholic Religion, which they had been taught to believe was Christianity. And to any one who either observes the course of events among us, or who reads the notes to Mr Colman's Sermon, in this and the preceding number of the Christian Register, it will not be difficult we think, to conceive that multitudes of well-disposed men should, from the disgust and horror with which such doctrines impress them, be rendered indifferent to religion, or be led to reject it altogether.

But this view of the subject it seems was not convenient to our brother of the Recorder; and surely we ought not complain, as we should otherwise probably have been deprived of his beautiful eulogium on the A. U. Association.

RELIGIOUS INTELLIGENCE.

From the Monthly Repository [English] of April, we glean the following articles of intelligence.

Christian Tract Society. The sixteenth anniversary of this Society was held in London, April 21st. Their society is well known to the Christian Public. The excellent series of Religious Tracts published a few years since in this country by Messrs. Wells and Lilly, was first published by this Society. The Society continues its operations with much evidence of success. Their tracts are circulated not only in England but on the continent, and in South America. It was expected that a set of the publications of the last year which had been received by a member of the Brazilian Cortes, would be translated into the language of the country.

The whole number of copies of tracts printed by the Society is 403,500.

The Committee of the Society express their deep sense of the loss they have sustained in the death of Mrs. Mary Hughes, to whose pen they acknowledge themselves indebted for *nineteen* of their tracts. The following resolution in relation to Mrs. Hughes, was unanimously passed by the Society.

"That this Society recognizes, with the liveliest gratitude, the valuable contributions which during many years it received from the pen of the late Mrs. Mary Hughes, who, by her private virtues, not less than by her literary talents, so essentially contributed to advance the great objects of this Institution,—and thus records its sincere and deep regret at the recent death of that amiable lady."

In a note accompanying this account it is stated that the Society is indebted for half its publications to Mrs. Mary Hughes, Mrs. Ann Hughes, and Mrs. Price.

American publications in England. The late numbers of the Monthly Repository have contained a department entitled "Occasional Notices of American Publications." The first work noticed in this department was the *Correspondence on the prospects of Christianity in India*, lately published in this city. In the April number of the Repository, the department, to which we have alluded, commences with the following remarks:

'We were led to commence this department of the Repository, by the desire to contribute to a greater acquaintance between the English and the American Unitarians; and we began with the *Correspondence on the prospects of Christianity in India*, (published at Boston, U. S.,) because it presents a field for mutual co-operation, in which, however, each body is called to labour, and may labour effectually, whether the other do or not. As we have already stated, the pamphlet has been republished in England; and we earnestly recommend it to all of our readers who have not yet perused it.

"As we have proceeded in our examination of the *Correspondence*, we have been increasingly struck with the soundness of the views which Mr. Adam unfolds, and the matured wisdom and comprehensive prudence of his suggestions. We are quite satisfied that it cannot be long before the English Unitarians in general will be strenuously solicitous to cooperate with him, and to afford him the means of carrying on, with effect, those services which he is disposed and qualified to render to the cause of Christian truth. But such efforts must not be too long delayed. The work will eventually be done; but, as respects our own exertions, and the individual whose services we may now secure, the time may be passed before we set about it with full purpose and efficacious zeal.

'It seems impossible to peruse the correspondence without the conviction that an opening now exists which demands our earnest efforts. We say nothing as to the stigma under which the Unitarian lies as being deficient in zeal for the promotion of the gospel among the heathens: we will not here enter on the causes or excuses for our past inactivity, but we say that Providence has opened the door, and that if the life and health of Mr Adam be preserved for christian usefulness, and he is enabled by the American and English Unitarians to devote himself to the great work, according to the principles which he has himself laid down, and to carry them into effect with the wisdom that marks his communication to Professor Ware, the best results may reasonably be anticipated.'

COMMUNICATIONS.

GYMNASIUM.

The following article on the Gymnasium, which we recommend to the particular attention of our readers, is from the Boston Daily Advertiser, and is the continuation of a series of articles on this subject, which have appeared in the Christian Register.

The Gymnasium implies a piece of ground, a building, and such instruments and apparatus as may be necessary for the various exercises of boys and men.

These exercises are numerous and diversified, so as to be suited to the wants and capacities of the pupils, whether young or old, weak or strong.

The pupils visit the gymnasium in the intervals of study; so that instead of losing time, they thus learn how to improve it, for this relaxation of the mind, and change of employment, dispose and enable them to study with interest, assiduity and effect. The gymnasium does more than this, for it gives those who avail themselves of its resources, healthy, powerful and active bodies—the basis of all rational and successful cultivation. And yet a gymnastic school is among us so entirely a novelty, that parents are not yet prepared to feel its necessity, and spectators would probably view it as a sort of queer notion, of strange device, got up to amuse or excite wonder, rather than to advance an important end.

But if in the meantime the puny become strong, the sluggish active, and those who have been troubled with painful digestion and frequent headache, gain constant cheerfulness, good appetites, and efficient stomachs—the system, when understood, will doubtless obtain respect and excite to imitation.

The advantages of training the body are so many and important, that whoever shall first demonstrate to the American People the practicability of thus engrafting physical education on our moral and intellectual culture, will confer on his country one of the greatest benefits that still remain to be conferred.

To perceive the utility and immunities of the gymnasium, it is only requisite to prefer corporeal soundness and purity to a host of infirmities and consequent vices, strength to imbecility, success to failure, and cheerfulness and confidence, to fearfulness and despondency. All these contrasts are nothing more than the natural difference between good and bad education.

When a human being, young or old, male or female, feels that his organs and faculties physical and intellectual, are all well employed and in active progression, he is in the first place, satisfied with himself and with existence—and, in the second, he is incited to arrive at excellence in all his pursuits. On the contrary, if he is but half the time occupied, and then so imperfectly aided and directed as to neglect or counteract his own well being—as to despair of success in his pursuits—he will be listless and wavering, dissatisfied and unhappy. No nation was ever more than half educated without attention to the body. This may seem a bold, perhaps an unfounded assertion, and yet nothing is more susceptible of proof. This demonstration may every day be seen in the superior condition of those pupils who have passed through the gymnasiums of Europe and in the inferior condition of many of our own countrymen, who are prematurely declining from a total neglect of the means of life and energy. Some will doubtless ask, are not the common and busy occupations of society sufficient for all the purposes of health &c.? I answer, No. Boys at school do not, if at all, sufficiently partake of these occupations to answer any valuable end. Such of our young gentlemen as are not obliged in some way or other to work for their support, think it their highest privilege to be idle.—They may exhibit themselves in the street by 10 or 11 o'clock, saunter about a while, perhaps walk a mile, and then sit down at home, or in some public place, till dinner, after which they are of very little importance to themselves or any body else for the rest of the day. They have not sufficient vigor and animation to partake of any manly sports and amusements, even to keep themselves in health. Their excuse might be that, as a nation, we have no such; let the idle, then, who have nothing else to do, create and pursue them.

One advantage of the gymnastic discipline is, that he who has passed through it, will never want the capacity to amuse, and rarely the inclination to employ himself both agreeably and profitably.

Besides, the common labours of society, though they may give an adequate *amount* of exertion, are not what a child needs to unfold, to model and to perfect his corporeal system; for in this way one set of his muscles, or certain portions of his body, may be worked to excess, while other parts of his frame are suffering from inaction.

The peculiar advantages of the gymnasium are, that its numerous, systematic, and graduated operations, are such as to bring into proportionate and harmonious action all the several structures and organs of the animal mechanism. What are the effects of this management? There, every part of the body obtains its just and symmetrical form and proportion, so as to produce a perfect and beautiful whole; while every power and capacity of the individual receives its highest attainable degree of activity, force, and adroitness. Such an individual, if his head and heart have been simultaneously, and equally well cultivated, has received a perfect education. And in exact proportion as any of these sources of improvement have been neglected, is his education imperfect or unfinished.

A fortunate individual thus educated, is acquainted with all his resources, and knows how to use them, and is disposed to use them, for his own preservation, or that of others, in any sudden emergency or critical situation. He is relieved from a thousand fears and dangers, by which another, naturally equal, but not so instructed, would be depressed and overwhelmed.

When reason, ancient history and living testimony unite in speaking so much in favour of an enterprise, it would be weakness to doubt, and folly to oppose a plan whose effects can at any time be made manifest by a trial.

Let us compare the different situation of boys in the street, and in a gymnasium.

In the street they have no adequate space or other convenience for carrying on any pleasant recreation or useful exercise. They come together without a leader, concert, or friendship,—rather disposed to irritate and annoy each other than do any thing better.

The boys of pure minds and good habits at home, are at first shocked and disgusted with the vulgarity and profaneness of their associates, but are of course, in great danger of being contaminated.

In the gymnasium, on the contrary, the pupil is always the companion, and under the guidance of his teacher, here he is always safe, always active, always improving, always happy.

The gymnasium is not less a school for urbanity and kindness, and good manners,—than for palestric exercises and physical advancement.

For any want of civility or good will toward his comrade, what punishment would be more salutary or appropriate, than to expel a boy for one or more days from a place consecrated to good health and the social virtues? There is a piece of ground west of the Common, and contiguous to Charles street, which is well situated for a gymnasium. For this purpose it would need only to be leveled, enclosed, and ornamented with a few trees, and an appropriate edifice in the centre.

This would be an object not only grateful to the eye, but its purpose would well accord with the purposes of the Common; and it is almost superfluous to add, that it would be of incalculable advantage to the youth of Boston. From the nearness of the water, a place for teaching swimming, and for boat navigation, might be easily connected with the establishment. We every year hear of more or less instances of persons being drowned, frequently on ponds and rivers, arising from the total want of knowing how to manage a boat, and which half a dozen lessons in the art of navigating a boat would remove. There would also be abundant room for acquiring the art of riding the great horse with security and grace. The gymnasiums of Switzerland, Germany, Denmark, &c. are successfully visited by invalids and patients for the recovery of health.

J. M.

FOR THE CHRISTIAN REGISTER.

THE RECORDER AND TELEGRAPH.

We must set our brethren of the Recorder and Telegraph right about their notice of the *American Unitarian Association.* In the first place they have our hearty thanks for acquainting their readers with the *formation* of the new Society, as religious intelligence should be freely communicated. In the second place we bestow our commendations upon them for publishing the *objects* of the association, and would take the liberty of suggesting that they may render a further acceptable service to the community by printing, at length, the circular of the committee.—And now for correcting the mistakes into which our worthy brethren have fallen.

1. Unitarians are not half so much opposed to "Consociations" and "Presbyterianism," as they are to the assumption of power, the violence of denunciation, and the unchristian temper, which such bodies have sometimes manifested, even in this favoured land of gospel light and liberty.

2. The Recorder and Telegraph affect to understand the Christian Register as implying that Calvinism produces religious indifference and infidelity in its votaries. Not so. Many, very many, of the orthodox are christians in deed and in truth, and these doctrines do not beget indifference or infidelity in those who embrace them. But—and the fact might have been understood by the Recorder and Telegraph, *Calvinism does in our opinion generate scepticism in the community.* It is this scepticism that rational views of christianity are calculated to counteract. "Happy era of light and life!" "Who is not ready to wish then "that liberal sentiments may prevail."

SAT VERBUM.

FOR THE CHRISTIAN REGISTER.

Mr Reed.....It has been well remarked that people exercise their *reason* upon almost any subject more than upon religion. Here they are apt to lay aside all maxims of prudence and common sense, which govern them on other occasions, and yield themselves up entirely to the influence of their ungoverned passions, of bigotry and superstition. Search the history of mankind from the earliest ages to the present time and take an impartial review of all the events that have taken place in the article of religion, and we shall have little cause to boast of that *reason* which sets us so high above the brute creation—of that *God-like mind* which advances us to a station but little lower than the angels. In some countries, we shall see men bowing down in humble adoration to the sun from which they receive light and heat, merely through the fixed, unalterable laws of nature; in others, they ridiculously worship with the most abject devotion the inferior animals, such as cats and dogs, which they might easily subject to their will, as if *they* had the power to regulate those systems upon systems and worlds upon worlds which go to make up the mighty fabric of nature. To crown the triumph of *reason*, we see some framing images with their own hands, and then falling down on their knees before their *wooden deities*, humbly entreating them to lend an attentive ear to their prayers, and to look down upon them with forgiveness and compassion; and none, surely, could ever urge better claims to compassion!

And how has it been, I would inquire, since the light of christianity dawned upon the world? Has reason held undisputed sway in matters of religion? By no means; we have seen popery rear its hateful head and assume the right to rule with a rod of iron the hearts and consciences of men; we have seen a man become the self appointed vicegerent and representative of his creator. Is this religion? Is it not rather blasphemy? But to come down to the eventful era of the reformation, we find it was fashionable to lead one another to the block and the scaffold, for the mere refusal to subscribe to such and such articles of faith. The sect which happened to prevail invariably stigmatized their opponents with the name of heretics, a term which has been defined to signify such as differed from the ruling powers in points not essential to true religion. A spirit of intolerance is a weed which flourishes only in a soil well manured with ignorance, and consequently we have seen, that as knowledge became diffused, people have become more and more reconciled to see others differing from them in opinion. But we still see dissentions and disputes amongst different sects of christians, which have no tendency either to make them wiser men or better members of society.

I was led into this train of thought upon the errors and follies of religion, by an *incidental* remark made to me in the heat of controversy, that a belief in the doctrines which I was endeavouring to support would be a sure passport to eternal damnation. But before submitting to this sentence, I would beg leave to appeal to a higher tribunal. I affirm that nearly all the disputes which ever arose upon religious topics, involve only such points as are not essential to true religion. I take it that if a man love God with all his heart, mind, and strength, and his neighbour as himself, his chance of acceptance at the day of judgment is the same, under the banners of whatever sect he may think proper to range himself. It would be much happier for themselves and the world, if, instead of giving themselves up blindly to the influence of caprice, prejudice and passion, they were more ready to be guided by *reason*, and more willing to listen to the dictates of *common sense.*

H. A.

FOR THE CHIRSTIAN REGISTER.

LINES

Suggested, by the following words from Anacharsis.
"O mon fils, adorez Dieu, et ne cherchez pas a le connaitre."

God is a spirit, great and just!
We his dependent creatures are;
His pleasure called us from the dust,
His goodness keeps us and his care.

He dwells enthroned in light on high,
He lives throughout the boundless whole;
Invisible to mortal eye,
Unsearchable by human soul.

To feeble man 'twas never given,
The great mysterious One to know,
To scan the Majesty of heaven,
Or make his escense know below.

Enough for us, his sovereign word
Reveals him as the God of Love,
The just, the ever gracious Lord,
Who can but righteousness approve;—

Unfolds his blissful heaven above,
And glory for his children there;
While those who slight his offered love,
Shall sink to darkness and despair.

There also is enough revealed
To guide us in the way we go;
And what his wisdom has concealed,
Might be but misery to know.

Oh, then, adore the Eternal mind,
With wonder, gratitude and fear;
Nor seek what man may never find,
The knowledge of his essence here.

DR. ABRAHAM REES.

The following biographical notice of this distinguished man is from the London Literary Gazette.

Died.—On Thursday, June 9, in the eighty second year of his age, the Rev. Abraham Rees, D. D. the editor of the New Cyclopædia, &c. This eminent person, who long held a distinguished rank in the literary and scientific world, was a native of North Wales, where his father was greatly respected as a dissenting minister. After receiving the best elementary instruction which his native neighborhood would afford, both in the classical languages and in the mathematics, he was removed to London, and placed in a dissenting collegiate institution at Hoxton, then under the direction of Dr Jennings, the learned author of a work on Jewish antiquities, and Dr Samuel Morton Savage. Here he passed through the regular course of five years; at the termination of which, a vacancy being created by the death of Dr Jennings, he was appointed mathematical tutor.—This situation he held for upwards of twenty years, and only relinquished it on the dissolution of the establishment. On the subsequent formation of the New Dissenting College at Hackney, he was chosen to fill the theological chair. This institution lasted only a few years, and with its dissolution, about the year 1795, the labors of Dr Rees as a college tutor ceased. During the time he held these appointments he had under his tuition many gentlemen who afterwards became eminent as preachers in their respective denominations, and not a few survive who are well known to the religious and literary world.

Dr Rees' first settlement as a minister was with

the congregation of St Thomas's in the borough of Southwark, and since removed to Stamford-street, Blackfriars-road. But for more than forty years he steadily officiated to the large and opulent congregation which met in the Old Jewry, but now assembling in Jewin-street, Aldergate-street, and which had previously numbered among its ministers Dr Chandler and Dr Amory.

Dr. Rees was the author of several single sermons, preached on public occasions, or in aid of public charitable objects. He also published four volumes of practical discourses, selected from his pulpit exercises, which have been well received and extensively circulated. For many years he was a frequent contributor to the Monthly Review, in conjunction with his able and esteemed friend the late Dr. Kippis. But the works by which he is chiefly known to the scientific public are, his enlarged edition of Mr. Chamber's Cyclopædia, in four volumes, folio; and, above all, by his New Cyclopædia, in forty-five volumes, quarto. This was a truly gigantic undertaking for any individual, even with the able assistance he derived from distinguished contributors. He had the gratification, however, to live to see it completed, and to enjoy the well earned reputation which its able execution secured for him.

His eminent attainments were at different times rewarded with appropriate tokens of respect by various public bodies. The University of Edinburgh conferred upon him the honorary degree of D. D. through the spontaneous recommendation of the historian Dr. Robertson, when he held the office of Principal. On the completion of his edition of Chamber's Cyclopædia, which came out in periodical numbers, he was unanimously elected a Fellow of the Royal Society. Soon after its institution he was chosen a Fellow of the Linnæan Society, and more recently was made an honorary Fellow of the Royal Society of Literature. He was besides an honorary member of some Foreign Literary and Scientific institutions.

In his own religious community Dr. Rees held a prominent rank. He was a Protestant dissenter upon principle, scrupling conformity to the Established Church on the ground both of its discipline and doctrines. In spirit he might be esteemed a Catholic Christian, if we learn from his worldly intercourse that no sectarian prejudice kept him aloof from the society of men of other religious denominations, whose public or private worth entitled them to his esteem. He lived on terms of familiar intimacy with persons of all religious opinions, and reckoned among his most valued friends some of the brightest ornaments of the national church.

He was an active and influential member of all the principal dissenting trusts in the Presbyterian connexion, and from his great age and early introduction into public life, had become the father of almost every institution of this kind to which he belonged.

For several months his health had been visibly on the decline; but his life insensibly waned to a close without much bodily suffering; and he sunk, with the hope and patience of a Christian, into the repose of death without a struggle. He died as he had lived, respected and beloved by all who had opportunities of appreciating the various excellencies of his character; and his memory will be long cherished and revered by a large circle of friends, who have either benefited by his public religious instructions, or enjoyed the pleasure of his interesting conversation in the more intimate and familiar intercourse of social life.

Semper honos, nomenque tuum, laudesque manebunt.

We understand that the memoirs of the late Dr. Rees may be expected in the course of the present year, from the pen of his intimate friend, the Rev. Dr. Thomas Rees.

General Intelligence.

LITERARY. We understand that four editions of the sermon of Rev. Mr Wayland of this city, on "The Moral Dignity of the Missionary Enterprise," have been published in London.

The Poems of Bernard Barton, of the society of Friends, have reached the *fourth* edition.

A *Literary* and *Philosophical Society* was lately formed at Nassau Hall, N. J. by a large number of gentlemen of distinction from different parts of the state.

A work has just been published in New York, entitled, "Lives of the Novelists, *By Sir* WALTER SCOTT."

The work is in two small duodecimo volumes, and contains biographical notices of the following persons;—Fielding, Le Sage, Smollett, Charles Johnstone, Sterne, Mrs Radcliff, Richardson, Johnson, Goldsmith, Walpole, Mackenzie, Blara Reeve, Rt. Badge, and Richard Cumberland.

MOBS, RIOTS, &c. The late excitement in this city in relation to certain houses of ill fame, have been entirely quelled by the prompt and efficient interference of our energetic city authorities. We understand that several persons were indicted by the Grand Jury for being actively concerned in the riots, and that their trial was assigned for Wednesday morning next.

The following sensible remarks on the subject of Mobs are from a communication in the Palladium of Tuesday.

Among the numerous better reasons against Mobs, is that the community are bound to indemnify the sufferers in property, if we are rightly informed. So that the peaceable have, in their taxes, to pay for the excesses of the riotous. The whole are obliged, by our Republican institutions, to protect each one—and the people, for their mode of life and actions, are accountable (as regards absolute punishment) to the laws alone. If the laws are not sufficiently severe, others should be enacted—if not properly enforced, the Executive Officers should be called to a legal account. But let us have no Mobs, however properly indignant we may be against the object of them. If in any case even their first step should seem right, we should have to dread their succeeding steps.

NEW SOCIETY AT NORRIDGEWOCK. We understand that a new religious Society has been formed at Norridgewock, and that Mr Fessenden, from the Theological School at Cambridge has been invited to officiate for the present as their preacher.

NORFOLK, (Va.) July 25, 1825. The gentleman who has been announced as having emancipated a number of slaves, &c. is Mr Daniel Minge, of Charles city county, near Sandy point, on James river. Captain Russell informs, that there were put on board the Hannah & Elizabeth, eighty-seven coloured people of different ages, from three months to forty years, being all the slaves which Mr Minge owned except two old men, whom he had likewise manumitted, but who being past service he retains and supports at home. The value of these negroes, at the prices now going, might be estimated at about twenty-six thousand dollars!—and Mr Minge expended previous to their embarkation about twelve hundred dollars in purchasing ploughs, hoes, iron, and other articles of husbandry for them, besides providing them with several suits of clothes to each, provisions, groceries, cooking utensils, and every thing which he supposed they might require for their comfort during the passage, and for their use after their arrival out. He also paid $1600 for the charter of the vessel. But Mr Minge's munificence does not end here—on the bank of the river, as they were about to go on board, he had *a peck of dollars* brought down, and calling them all around him, under a tree, distributed the hoard among them in such sums and under such regulations that each individual did, or would, receive *seven dollars*. By this provision Mr M. calculated that his emigrants would be enabled to commence the cultivation of the soil immediately after their arrival without being dependent on President Boyer, for any favour whatever, unless the permission to improve the government lands might be considered. Mr Minge is about 24 or 25 years of age, unmarried, and unincumbered in every respect; possesses an ample fortune, and has received the benefits of a collegiate education at Harvard University. He assigned no other motive for having freed his slaves, and for his subsequent acts of generosity towards them, than that he conceived it would be doing a service to his country to send them out of it; that they had all been good servants, but that he was rich enough without them.

We have heard of splendid sacrifices at the shrine of philanthropy; aged men on quitting the stage of mortal existence have bequeathed large endowments to public charities, and princely legacies to religious and moral institutions. But where shall we find an instance of the kind attributable to a man of Mr Minge's age? The case we believe is without a parellel.

In addition to the deeds of benevolence mentioned in this weeks paper, the *National Intelligencer* mentions, that a wealthy gentleman residing near Richmond, lately emancipated about 60 slaves, and made provision for their removal and future support.

OHIO UNIVERSITY. A new paper called the Mirror has been recently established at Athens, the seat of the University of Ohio. In the first number, which has been forwarded to us by the Editor, we find a sketch of the history and present state of the University, of which we have prepared the following abstract.

This Seminary owes its origin to a reservation of two townships of land in the grant or contract of the United States and Proprietors of the Ohio Company. This land was by the terms of the grant, "set apart for the purpose of endowing an University," and was given in trust, for that purpose, to the Legislature of the Territory North West of the Ohio.

By a resolution passed Dec. 13, 1799, the Teritorial Government accepted the trust, and selected for the site of the University, a beautiful and elevated peninsula, in College township, No. 9. north of the Hockhocking river now a flourishing village containing a population of nearly 600, and the seat of justice of the county of Athens.

In 1802, the Seminary was incorporated by the Territorial government, by the name of the "American Western University." In 1804, soon after the establishment of the Ohio State Government, a new act of incorporation was passed, "establishing a University in the town of Athens, by the name of the Ohio University," and vesting in the corporation, the two townships numbered eight and nine, in trust for the support of the University forever. In 1805 a considerable part of the lands in the two college townships was appraised and leased, under the direction of the General Assembly, on an annual rent of six per centum on the amont of the appraisement of the several lots. The proceeds of the rents were appropriated to the erection of a suitable building, and defray the expense of instruction, which was commenced in 1809, and has been continued without interruption to the present time.

For several years the Seminary was conducted by a single Instructor, the Rev Jacob Lindly, with such assistants as were occasionally found necessary, the Trustees not thinking it expedient to incur expenses beyond their power to meet, or, by anticipating the proceeds of its rents, to subject the Seminary to future embarrassments. It however enjoyed a considerable share of public favour and patronage, and afforded the means of valuable instruction to a large number of the youth of Ohio, and of the neighbouring parts of the state of Virginia.

In 1816 the foundation of a large and substantial edifice of brick was laid by the Trustees. This edifice was prepared for the reception of students at an expense of twenty-one thousand dollars, which has been defrayed without incurring debts. About this time the number of students was much increased; a Professorship of the Latin and Greek Languages was established, and soon after the Trustees proceeded to organize the Seminary as a University, agreeably to the design contemplated in its establishment. The College students were divided into four classes, separate departments of study were established, a liberal course of studies was prescribed, and a system of discipline generally correspondent with that of the most respectable Colleges and Universities of the United States, was adopted. An Academy was established appendant to the University, in which young gentlemen are prepared for the College classes.

In April, 1824, the Rev. Robert G. Wilson, D. D. of Chillicothe, was elected President, and having accepted the appointment, was inaugurated August 11th, 1824.

The whole number of those who have received instruction in the College and Academy exceeds 700. The number of graduates is 19, seven of whom were of the past year.

The College library is not large, but well selected and valuable. It has lately received an accession of books to the amount of one thousand dollars. In addition to the public library, two literary societies, composed of the Students, have also each a valuable collection of books. Arrangements are made for the purchase of a competent mathematical, philosophical, and chymical apparatus, and a museum of native antiquities has also been established.—*N. Y. Observer.*

THE NIGER. The long agitated question of the termina- of the Niger seems to be now settled beyond doubt. The hypothesis first maintained we believe by the German geographer Richard, afterwards countenanced by Malte Brun, and supported with great ingenuity and research by Mr McQueen in a work published a few years ago at Edinburgh, that the waters of the Niger are discharged into the Gulf of Guinea, by the Bights of Benin and Biafra, or one of those channels, is said to be fully established by the testimony of Messrs Denham and Clapperton, who have lately returned to England. We published three or four years ago an analysis of the principal arguments of Mr McQueen in support of his hypothesis, which seemed to leave but a shadow of doubt on the question. It was undoubtedly under this impression that the late Mr Belzoni resolved to penetate Africa by way of Benin, which he was on the point of carrying into effect when he died.

Messrs. Denham and Clapperton began their voyage in the year 1821, and after spending three whole years in the interior of Africa, arrived at Tripoli in Jan. last. The English Consul at Tripoli, celebrated their arrival by a splendid fete. Two of their party, Mr Oudney and Mr Toule, died in Africa. They left Mr Tyrwhit at Bornou in the capacity of English Consul, and Mr McLaing was left to descend the river from Tombuctoo to Benin, where it is hoped he will arrive in the spring of 1826. *B. D. Adv.*

AFRICA. It is with considerable satisfaction that we can announce the formation of an extensive Company, by British merchants of high characters, capital, and knowledge, to open and carry on trade with the Coast of Africa. We have seldon communicated a piece of intelligence with greater satisfaction than we do this. Ferdinand Po is the point where there operations are to be concentrated, and a charter for possession of that Island is, we believe, in progress of being obtained from the government. From that commanding spot they open up a trade with the countries on the banks of the great rivers in the neighbouring coasts in the Bights of Benin and Biafra. By judicious arrangements, they will avoid the dangers incident to the health of the crews of the ships, from remaining a length of time collecting cargoes in the mouths of these rivers, and in creeks and inlets on the coast, in the rainy and sickly season. While the British market is supplied with many valuable articles, our West India Colonies will be also supplied with various articles of the first necessity to them, such as provisions, live stock, horses, &c. and the produce of the Colonies and manufactures of the Mother Country will be exchanged for these African productions, and, as we anticipate, to a great extent. The plan is supported by the whole weight of the Admirality, because Ferdinand Po will form a healthy rendezvous for our navy employed on the African Coast, and the most convenient and commanding geographical position which could possibly be pitched upon to watch the progress of the slave trade, and command the great outlets of and inlets to the African Continent. The other branches of his Majesty's Government, we believe, view the undertaking in the same favourable light. The business is in the hands of upright, honourable, and intelligent merchants, who, while they produce wealth to themselves will raise up and establish, without expense, powerful commercial depots and Colonies to their country.—In a few years, under their management, we will see commerce agriculture, and knowledge marching rapidly into the darkest recesses of Africa. *Glasgow Courier.*

MANUFACTORIES. Mrs. A. and P. B. Porter, proprietors of the lands which embrace the rapids and falls on the American side of the Niagara, and of the Iris, Bath, and the other small islands lying in the rapids, have offered this property for sale. They state, in their advertisement, that the situation is probably not equalled in the United States as a site for manufacturing establishments, possessing every advantage, and having every facility for the collection of materials and distribution of fabrics. From the head of the rapids to the falls is a succession of chutes, giving a perpendicular descent of sixty feet, and the banks are extremely convenient for leading water from the river. A thousand mills can be erected and supplied with a never failing water power, at a small expense. The position is connected with the Grand Canal, and with Erie and other lakes, by excellent boat and sloop navigation. Fuel can be abundantly supplied from the neighboring forests. There is included in the land for sale a site for a large town, as well as delightful seats for private residences. The proprietors offer to sell the whole together, or to divide it into several parts; but they would prefer seeing it in the hands of a single company; and they state that such a company, with a commanding capital, might build up an establishment which would successfully compete with any in the U. States. The profusion and cheapness of stock and provisions give this place a great advantage over similar Eastern Establishments; the lake country is celebrated for the most abundant crops of wheat; an inexhaustible mine of iron ore has lately been discovered on the margin of lake Erie; the whole country abounds in wool; hemp and flax grow in luxuriance, and cotton can be very easily introduced. The invitation to purchase is given to eastern capitalists.

Letters from Judges Marshall, Washington, and Duval, from Mr Emmett, of New York, and from Mr Wheaton, the Reporter, to Mr Wirt, Attorney General of the United States, have been received—all of which deny the charge, advanced by Governor Troup in a message to the Legislature of Georgia, that Mr Wirt, maintained before the Supreme Court, the doctrine "that slavery, being inconsistent with the laws of God and nature, cannot exist." These gentlemen too, unanimously assert that he never hinted or mentioned any thing about the interference of the general government with slavery as it now exists in individual states.

This universality of denial, places Governor Troup in rather an aukward predicament—but this gentleman actually appears to be delirious whenever he talks or writes of the Indian Agent of the U. States, or on the subject of slavery.

WORCESTER, July 27. To-morrow completes the one hundred and fifty first year since the first visit of Gen. Daniel Gookin in company with the Apostle Eliot to this town, then called in the Indian tongue, Pakachoog or Boggachoag.

Boggachoag hill yet retains its name. It is situated partly in Ward and partly in this town. It was the place of residence of a small tribe of Indians, consisting in all of about one hundred persons, and was the sixth settlement of "praying Indians" visited by Gookin and Eliot. They came to this place from Chabanakongkomum (now Dudley) by way of Manchange (now a part of Oxford) to Boggachoag (now Worcester) on the 17th of the seventh month, 1674.

TRIAL OF COM. PORTER. The last received proceedings of the Court Martial sitting in Washington will be found to be interesting. They give the opinion of the late President Monroe on the part of the conduct of the Commodore, with the reasons which induced the Ex-President to order his recall and trial. He appears to have answered their interrogatories with promptness and independence, and has exonerated the secretary of the navy from the imputations cast on him in some of the papers, of having been hostile to Commodore Porter.

Every step taken by the Secretary has been with the previous knowledge and approbation of the President; who has assumed the responsibility of the entire prosecution.

The summary of the National Intelligencer of Mr Munroe's answer to the interrogatories, says.

"In explaining his views and feelings when sending out the squadron for the suppression of piracy, the Ex-President declares it to have been *his* desire, that under the delicate circumstances in which they were placed, as regards Spanish jurisdiction, &c. the officers employed in that expedition should lean to the side of forbearance; that, if they erred, it should be in that direction—that they should undertake nothing on their own responsibility, but should confine themselves rigidly to their orders." *Cent.*

It is understood that Comodore STEWART has applied for a trial under charges preferred against his late command in the pacific, by the Court Martial now in session. We have not heard whether it will be in the power of the Executive to gratify his wishes in this particular. Hitherto the Court in his case has been deferred, we believe on account of the absence of a material witness in his behalf, (Mr. O'Sullivan,) of whose death news has been received; the Commodore is said to desire no further delay, but a speedy trial. *Intel.*

SCARFS AT FUNERALS. Notwithstanding all the exertions which have been made to suppress the custom of wearing *scarfs* at funerals, we regret that so little has been effected, and that such a number of our citizens are still disposed to retain it. We understand, however, that a large number of persons, belonging to the several religious denominations in this city, have signed a paper, now at the Exchange Coffee House, agreeing with each other to abolish the custom. This is so far good; but unless something more is done, it will not succeed. *(N. York) Ch. Inquirer.*

COLONIZATION SOCIETY. In many parts of the country collections were made on the fourth of July for the aid of the American Colonization Society. The Richmond Visiter gives an account of the contributions in Richmond, which amounted to $105,90.

In other places from which we have heard the contributions were as follows;—Boston, $131—Salem, $50—Newburyport, $40,—Concord, N. H. $44 58.

IRON ORE. We understand, says the Plattsburg Republican, that a specimen of the ore, found at Saranac, has been examined and proves to be of a fine quality—possessing 63 parts of Iron. A new ore bed has been discovered near the Ausable, which, from its location and quality, is supposed to be a continuation of the vein of ore, which has become so celebrated, and which is generally denominated Arnold's ore bed. Two other beds of ore have been discovered near Watson's furnace. Every day's experience demonstrates, that the back part of this county, which from its rough state, was formerly regarded of little value, cantains inexaustible quantities of ore, of a good quality equal to any in the world.

A Vermont paper says, such is the increase of the demand for Pig Iron, manufactured at Swanton from the ore which abounds in that quarter, that a ton which was sold the last year, for $40, now readily commands $75. The extent of the mineral region is about 150 miles long, by 60 wide.

RAPID INCREASE OF POPULATION. The Buffalo Patriot of July 26, states, that the census of that village, recently taken, shows an increase of 500 inhabitants since last winter—the present population is 3000.

PENSACOLA, June 24. We can now state as a fact that the U. S. troops stationed in this neighborhood, have marched for Fort Mitchell, in Georgia, under the command of Major Donops; whether to quell the Creeks, or their white persecutors, we know not.

The claims of Gen. LA FAYETTE for losses sustained by him and family during the French Revolution, are stated to exceed six hundred thousand francs. A *milliard* (a thousand millions) of francs have been appropriated for the payment of these claims, and the Marshal Macdonald is Chairman of the Committee appointed to apportion the awards.— *Cent.*

TRADE OF BOSTON. A spirited Communication appeared in the Daily Advertiser of Wednesday, in relation to the relinquishment of the *Trade of Boston* to New York. The writer proposes the establishment of a regular line of Packets from Boston to Liverpool; And also the establishment of quarterly public sales for the disposal of home manufacures,

BUST OF LAFAYETTE. Browere, an artist of this city, announces, that, at the intercession of a number of our respectable citizens, Gen. Lafayette submitted to, and underwent the ordeal of his new and perfect mode of taking busts from life, which was done in presence of a committee of the Common Council. The plan adopted by Mr B. for taking a fac similie of an original, is considered the most perfect ever in use. This therefore is undoubtedly the only perfect bust ever executed of Gen. Lafayette, who never before submitted to a similar or equally correct method of having his likeness taken. *Mer. Adv.*

The Annual Commencement at Columbia College was held at Trinity Church, New York, on Tuesday last. There were twenty-one candidates for the first degree.

At the Commencement in Union College, last week, sixty-two candidates received the degree of Bachelor of Arts, and twenty-eight that of Master of Arts.

Number of deaths in Philadelphia last week, 163—adults 73, children 85, under two years of age 72—deaths of apoplexy 12, cholera morbus 24, convulsions 11, drinking cold water 6, fevers 10.

Number of deaths in New-York last week 207—adults 129, children 78,—of apoplexy 33, convulsion 16, drinking cold water 22.

We understand that the Rev. EDWARD B. HALL has accepted the call of the second congregational society in this town, and that the 14th day of September next has been fixed upon for his ordination. *Hamp. Gazette.*

Harvard College has received $2000 from the will of the late William Breed, Esq. which the corporation has voted to apply to the purchase of books.

FROM RIO DE JANEIRO. An arrival at Norfolk from Rio de Janeiro brings intelligence that the contemplated expedition against Montevideo sailed from Rio on the 25th of May, consisted of 1600 troops; another expedition was fitting out, which was expected to sail in a few days; the latter would consist principally of transport vessels with stores and various munitions of war. The conjecture was, that war was inevitable between the Brazilian government and the Banda Oriental.

A letter from Rio Janeiro, June 11th, says, "our advices from the river La Plata leave little doubt that this country and Buenos Ayres will soon be involved in war, on the question of the possession of Montevideo by the Government of Brazil. The patra of Montevideo are in arms and are secretly supplied with munitions of war and money by the citizens of Buenos Ayres. They threaten the invasion of Rio Grande, and to set the slaves free on condition of their joining them."

CUBA. Spain is evidently uneasy about the fate of the island. The bishop of Havana has been compelled to fly to New-Orleans, for he was suspected of being too liberal in his opinions, and a new general of marines has been appointed. Some troops have arrived, and 2,500, in all, were expected.—This island must speedily pass from the possession of Spain. There are elements within and without that will divest Ferdinand of this, his now most precious colony—but, whether it will become independent, be united with Mexico, or Columbia, or *Hayti*, no one can tell. The last is the most probable.

Boyer, (by a pursuit of that policy which the *British* held right in respect to the United States, during the late war) by declaring freedom to the slaves, can effect it, with the greatest ease, whenever he pleases. Besides, he may conquer it by arms, if he shall prefer that course; and, as he now will want means to pay off what he has agreed to give France, the usages of *civilized* nations will justify him in getting them from Cuba!!!—*Niles.*

Ordination.

On Wednesday last the Rev. Hosea Hildreth, late professor of Mathematics at Exeter Academy, was ordained pastor over the first church and society in Gloucester. The occasion was honoured with presence of many strangers, the performances were able and interesting, and all the ceremonies were conducted in a laudable spirit of harmony and christian feeling. The parts were arranged as follows:—introductory prayer by Rev. Mr Holt, of Epping; sermon by Dr Holmes of Cambridge, from 2. Cor. 12, 19; ordaining prayer by Dr Foster, of Brighton; charge by Rev. Mr Miltemore, of Newbury; right hand of Fellowship by Rev. Mr Jewett, of Sandy Bay; concluding prayer by Dr Abbott, of Beverly. *Salem Gazette.*

MARRIAGES.

In this city, by the Rev Mr Frothingham, Mr Joseph N. Howe to Miss Rebecca T. Calef, of this place.

By the Rev Mr Sharp, Mr Augustus Grant to Miss Elizabeth G. Barnes both of Portsmouth.

By the Rev Mr Dean, Mr George Everett to Miss Sarah Ellms,

By the Rev Mr Streeter, Mr John Pratt, Jr to Miss Mary Lambord.

In New York, D. D. Barnard, Esq. to Miss Sarah Livingston, daughter of the late Henry G. Livingston.

In Portsmouth, Mr Augustus Lord to Miss Charlotte Ann Haven, daughter of the Hon. Nathaniel A. Haven.

DEATHS.

At Salem, Mr John Watson, aged 43.—Capt. John Rope, aged 42—While on a visit, Miss Ann Sophia Barnes, aged 19 years, daughter of Capt. Lewis Barnes, of Portsmouth, N. H.

In Charlton, on the 23d ult. Hon. Salem Town, senior.—formerly, for several years, a Senator from Worcester County in the Legislature of this Commonwealth.

In Lancaster, Mrs Lydia, wife of Mr Daniel Wilder, aged 47.

In Belfast, Maine, Dr. Herman Abbot, aged 42.—Mrs Eunice, wife of Mr Ziba Hall, 54.—Louisa, daughter of Capt. James Douglas, 2.

Drowned from board the boat Decatur, Mr George Parsons, of Gloucester, aged 38 years.

In this city, Mrs Ann Dealy, aged 66.—On Tuesday, Miss Mary Henry, 70,—Mr Richard Dunhelty.

LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLIARD & Co.
CONENTS, No. IX.

REVIEWS. Rawle's view of the constitution of the United States. Webster's Address on Bunker hill. Reform of Harvard University, Non-resident professors, Tutors, Necessary expenses exclusive of instruction.

MISCELLANY. Romance in the heroic and middle ages.

ORIGINAL POETRY. Sonnett. To L. M. B. Jekoyva. To Fancy.

CRITICAL NOTICES. North American Review, for July, 1825. Hunt's oration in honour of Gen. Lafayette. Sprague's oration.

INTELLIGENCE. Worcester Historical Society. Books in Russia. Miltop. University in London. New edition of the works of Lessing. Practicability of joining the Atlantic and Pacific.

List of New Publications. Note to Correspondents.

Boston, August 1.

ATHENEUM, No. 9—Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 9, for August 1, 1825.

CONTENTS.

A brief sketch of the present state of literature in America. The highland chieftain's lament. Low life. American writers. Farther Portions of the Autobiography of Mansie Wauch, tailor. To a fair young lady. My first Quadrille. Le Mort a tue les Vivans. Heaven, Jewish Evening. Letter from an American farmer to a friend in Edinburgh. The exception. The superannuated man. The duellist, a fragment. Stanzas from the Italian. Horse dealing. A sacrifice of Love to a sense of religious duty. I have a summer gift. The grey mare the better horse. Instinct of animals. Irish Naivete, &c. &c. august 1.

Miscellaneous.

TO THE RAINBOW.

From Campbell's Theodoric.

Triumphal arch that fill'st the sky
When storms prepare to part,
I ask not proud philosophy
To teach me what thou art.

Still seem, as to my childhood's sight,
A midway station given,
For happy spirits to alight
Betwixt the earth and heaven.

Can all that optics teach, unfold
Thy form to please me so,
As when I dreamt of gems and gold
Hid in thy radiant bow?

When science from creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!

And yet, fair bow, no fabling dreams,
But words of the most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth,
Heaven's covenant thou didst shine,
How came the world's gray fathers forth,
To watch thy sacred sign.

And when its yellow lustre smiled
O'er mountains yet untrod,
Each mother held aloft her child,
To bless the bow of God.

Methinks, thy jubilee to keep,
The first-made anthem rang
On earth delivered from the deep,
And the first poet sang.

Nor ever shall the muse's eye
Unraptured greet thy beam;
Theme of primeval prophecy,
Be still the poet's theme!

How glorious is thy girdle cast
O'er mountain, tower, and town,
Or mirror'd in the ocean vast,
A thousand fathoms down;

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark
First sported in thy beam.

For faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age
That first spoke peace to man.

BOLIVAR.

From the North American Review.

The most brilliant star in Columbian history, and indeed in the history of Modern revolutions, is Bolivar. To whatever it may be ascribed, whether to accident, singular good fortune, the highest order of personal merit, or to all combined, Bolivar has raised himself to an eminent station on the list of successful heroes and remarkable men. He was born at Caraccas, about the year 1785, and is said to be descended from a family of distinction in that place. As a favor granted to a very few of the native youths of South America, he was permitted to finish his studies at Madrid. He afterwards visited different parts of Europe, travelled in Italy, Germany, England, and France, and was on very intimate terms at Paris with Humboldt and Bonpland. He returned to Madrid, where he married the daughter of the marquis of Ulstariz, and soon departed for his native country. His wife did not survive many years, and he has not been married a second time.

While yet in Europe, he had formed the design of devoting himself to the cause of South American independence, when the course of events should point to a suitable time; and as it happened, he arrived at Venezuela just as the standard of liberty was beginning to be unfurled there by Miranda and his associates.

He joined the army under Miranda, and engaged in the contest with a zeal and patriotism, that raised him to a speedy popularity and influence. From that day to this, his history is in the eyes of the world; it has been a succession of splendid achievements, which have gained for his name a merited place on the same tablet with that of Washington. The brightest records of ancient or modern fame have nothing prouder to offer. Time and future events must show, whether this hero of the south will complete the parallel with his illustrious model, which may thus far be run with so much seeming justice.

In some respects Bolivar's ultimate success has been remarkable. He was several times unfortunate in his early career as a soldier, and more than once his enemies in his own country, as well as those abroad, triumphed over him. But it is one mark of a great mind to rise above defeat, and restore the confidence which ill success has weakened. His ambition has never been too strong for his integrity, and a sincere desire for his country's good. For a considerable period he was supreme dictator, with all the army at his command; but when a calm was in some degree restored, a congress convened, and a favorable prospect seemed to open, of establishing a solid basis of government, he voluntarily yielded up all his power, and insisted on returning to the rank of a private citizen. This was accordingly done, till he was rechosen by the new congress to be commander in chief of the army, under the constitution and the laws. Thrice he has by mere accident escaped assassination. In the first instance the dagger which was intended for him, was plunged into the heart of his secretary, who happened to be sleeping in the hammock usually occupied by himself.

Energy is the predominant trait of his character. His movements are always prompt, desicive, and rapid, and at the same time directed with so much discretion, that with a force frequently inferior in numbers and discipline to that of the enemy, he has been able to carry through a successful warfare with Morillo, Morales, Monteverde, and others of the most experienced Spanish generals. His generosity has been much praised; he gave his slaves their freedom, and is said to contribute a principal portion of the income of his estate, in affording relief to the widows and children of soldiers, who have lost their lives in battle. As a companion he is social and pleasant, temperate in his habits, abstemious in his diet, and drinks no spiritous liquor. His constitution has suffered by the severe trials, both of body and mind, which he has gone through. His speeches and addresses, which have been published, evince sound and practical views, and adaptation of purpose, rather than depth of thought or great intellectual resources. His celebrated speech at the opening of the Congress at Angostura, we suppose to be the most remarkable effort in this way, and that speech shows at least that he had studied profoundly the history and principles of various forms of government, and had most seriously at heart the object of establishing that form, which should be best suited to secure the prosperity and happiness of his country.

From the London Literary Gazette.

MRS. BARBAULD.

Mrs Anna Letitia Barbauld, who died at Stoke Newington, March 9th, in the 82 year of her age, was daughter of the late Rev. J Aikin, D. D. and widow of the Rev. Rochemont Barbauld. This distinguished individual, whose fame was second to none among the female writers of her country, was born at Thibworth, Leicestershire, June 20th, 1743. She was indebted to her learned father for the solid foundation of a classical education; a boon at that period rarely bestowed on a daughter.

In 1756, she accompanied her family to Warrington, Lancashire where her father was appointed one of the tutors of a dissenting academy. She published at this place, in 1772, a volume of original poems, which immediately gave her a place in the first rank of living poets. The next year, in conjunction with her brother, the late J Aikin, M. D. she gave to the world a small but choice collection of Miscellaneous Pieces in prose.

On her marriage in 1774, she went to reside at Palgrave, in Suffolk, where her "Early Lessons," and "Hymns in Prose for Children," were composed; master-pieces in the art of early instruction—monuments at once of her genius and of the condescending benevolence which distinguished her.

Mr and Mrs Barbauld quited Palgrave, in 1785, and after a tour on the continent, settled at Hamstead.—Some pamphlets on religious and political topics, and a poetical epistle to Mr Wilberforce, on the rejection of the bill for the abolition of the Slave Trade, were the principal efforts of her pen during her residence at this place. In 1802, she and Mr B. removed to the village of Stoke Newington, where the remainder of her life was passed. A Selection from the Spectator, Tattler, &c. introduced by an essay; another from the correspondence of Richardson, with a life and critique on his works, and a collection of English novels, with prefaces, biographical and critical, served in succession to amuse her leisure. A higher effort of her powers was an original poem, entitled "Eighteen Hundred and Eleven," which appeared in the ensuing year, and was the latest of her separate publications. She still, however, continued to exercise occasionally her poetical powers, which she enjoyed the rare privilege of retaining in full vigor to the termination of her life.—She sunk by a gradual decay, with little pain of body, and in perfect composure of mind.

The moral qualities of this celebrated lady reflected back a double lustre on her genius. Her principles were pure and elevated; her sentiments uniformly mild, candid, and generous. Never were faculties borne more meekly; neither pride nor envy had the smallest share in her composition; her courtesy, kindness, and indulgence to others, were unbounded; her society was equally a benefit and a delight to all within her sphere. She has left behind her many and warm friends, and passed through life without an enemy.

Mrs. Barbauld left at her demise, many unpublished pieces, both in verse and prose; and a complete edition of her writings, with a collection of her letters, may speedily be expected, introduced by a memoir of the author, from the pen of Miss Lucy Aikin.

CONJUGAL AFFECTION.

Among the many striking examples of female tenderness, affection, and constancy, which modern times have furnished, the following is worthy of record;—Mr Weiss, who was town-surgeon of Neumarkt, prompted by that ardent patriotism which inflamed the bosoms of the Prussians of all ranks at the commencement of the conflict in 1812, exchanged that situation for the post of surgeon to the Neuwarkt Landwehr. The corps formed part of the force employed in the seige of Glogau. In the execution of the duties of his office, he caught the epedemic fever. No sooner did his wife receive the account of his situation, than she immediately hastened to him from Neumarkt.—She found her husband in the height of a typhus and insensible, in a cottage at Nosswitz, near Glogau.—Scarcely had she undertaken the office of nurse, when a sortie made (on the 10th November, 1813,) by the the garrison of Glogau threw the whole neighborhood, and that village in particular, into the utmost consternation. All its inhabitants betook themselves to flight. She alone was left, with her apparently expiring husband, in the cottage, against which the hottest fire of the enemy's artillery was directed, probably because it was distinguished from the other houses by a tiled roof. Several grenades breaking through the roof, set the floor on fire. Having carefully covered up her patient, and as it were buried him in bed clothes, she ran out for a pail of water, extinguished the fire, and again directed her attention to the beloved object of her anxiety. She found him, to her great joy, in a profuse perspiration: but the incessant shower of balls rendered her abode more and more dangerous. A twelve pounder fell close to the bed of her husband, but without doing him the slightest injury. Resolved to die with him, she lay down by his side, and thus awaitad their common fate.—Noon arrived; at this time the Prussians had driven back the enemy into the fortress. She was earnestly entreated to provide for her safety, as it was impossible to tell whether the enemy might not attempt a fresh sortie. She, however, scorned every idea of removing to a place of security herself, unless she could save her husband also; and though the removal of the patient was deemed impracticable, she nevertheless determined on the hazardous and only way of ensuring safety.

Having tied his hands and legs, to prevent him from moving and taking cold, she laid him, closely wrapped up with bed and bedding, in a cart covered with boards, in which she took her stand, and looked at him every minute. She slowly pursued her course towards Schmarsau, but scarcely had she left Nosswitz, when the besieged began to fire from the fortress in that direction. The balls flew thickly about the cart, and the affrighted lad who drove, took shelter, sometimes under it, and sometimes under the horses. She was fortunate enough to escape this danger without injury, and arrived with her patient at Schmarsau, which was already thronged with wounded, and applied for a lodging at the first cottage. The mistress of the house, whose husband had died of a nervous fever, fell on her like a fury, turned the horses' heads, and protested with many bitter execrations, that she should not cross her threshold. In this desperate situation our heroine had recourse to a decisive expedient. Almost beside herself, she drew her husband's sword, and pointing it to the woman's breast, declared that she would run it through her heart, unless she immediately admitted her husband. Terrified at this unexpected menace, the other complied, and the patient was carried into the house, which previously contained fifteen wounded. His wife, however, perceived with horror, that her beloved charge manifested not the least sign of life. The bystanders advised her to give herself no farther trouble about him, and offered to lay him out for dead.—To this she positively refused to agree; and laying him in the bed, she incessantly rubbed his stiffened body, and with a teaspoon administered some wine, the only medicine within her reach. With the following morning, the expiring spark began to revive, and her joy was unbounded. She continued her attentions, and in a few days had the inexpressible satisfaction to see him out of danger. She now obtained a distinct apartment of her landlady, who began to behave to her with more kindness than at first. When her husband was sufficiently convalescent, she returned with him to Neumarkt, to complete his recovery. Unfortunately, during her absence, one of their two children, a fine boy, was taken ill, and him her maternal care was unable to save. In the beginning of February her husband again resumed his perilous duty with his battalion before Glogau.

The following is an extract of a letter from a gentleman in Washington to Judge Woodward, of Florida. The celebrated whirlpool which it describes is situated between two islands off the coast of Norway between Drontheim, the most nothern port of commerce, and the North Cape, in lat 67 40 N.

I had occasion some years since, to navigate a ship from North Cape to Drontheim, nearly all the way between the Islands or rocks and the main. On inquiring of my Norway pilot about the practicability of running near the whirlpool, he told me that with a good breeze it could be approached near enough for examination, without danger. I at once determined to satisfy myself. We began to near it about 10, A M. in the month of September, with a fine leading wind N. West. Two good seamen were placed at the helm, the mate on the quarter-deck, all hands at their station for working ship, and the pilot standing on the bowsprit, between the night heads. I went on the main-topsail yard with a good glass. I had been seated but a few moments, when my ship entered the dish of the whirlpool; the velocity of the water altered her course three points towards the centre, although she was going eight knots through the water. This alarmed me extremely, for a moment, I thought that destruction was inevitable. She, however, answered her helm sweetly, and we run along the edge, the waves foaming round us in every form while she was dancing gaily over them—The sensations I experienced, are difficult to describe. Imagine to yourself an immense circle running round, of a diameter of one and a half miles, the velocity increasing as it approximated towards the centre, and gradually changing its dark blue colour to white—foaming, tumbling, rushing, to its vortex; very much concave, as much so as the water in a tunnel when half run out: the noise too, hissing, roaring, dashing—all pressing on the mind at once, presented the most awful, grand, solemn sight, I ever experienced.

We were near it about eighteen minutes, and in sight of it two hours. It is evidently a subterranean passage. From its magnitude I should not doubt that instant destruction would be the fate of a dozen of our largest ships, were they drawn in at the same moment. The pilot says that several vessels have been sucked down, and that whales have also been destroyed. The first I think probable enough, but I rather doubt the latter.

There is a remarkable coincidence between the following quotations from Johnson and Pope. Of the infirmity referred to, Warton, the annotator of the latter, has collected numerous examples, which are here subjoined as a curious catalogue, which yet might admit of increase. The great author himself of the first of these couplets, could largely contribute to furnish such a commentary on his own lines. Boswell has produced a counterpart, even to the weakness of Augustus in regard to his slippers, when he describes his hero as scrupulously careful to reach certain points and places with the right foot rather than the left, and retracing his steps when they had not been measured aright.

"In life's last scene what prodigies surprise,
Fears of the brave and follies of the wise."
Vanity of Human Wishes.

"Unthought of frailties cheat us in the wise,
The fool lies hid in inconsistencies."
Moral Essays

For who could have thought that Xenophon, during his famous retreat, performed many acts of vulgar superstition; that Augustus was alarmed and dispirited if he put on a slipper on his right leg which should have been on his left; that Newton studied astrology; and that Thaunus, Dryden, and the Chancellor Shaftesbury, calculated nativities; that Roger Ascham and Dr Whitby were devoted lovers of cock-fighting, as was Bayle of mountebanks; that Bishop Hoadley was often rallied by Dr Clarke for his dread of thunder; that Henry IV. of France, was terrified at the jolting of his coach; that Ben Johnson and Addison were hard drinkers, and our author himself an epicure. The night before the battle of Blenheim, after a council of war had been held in the Duke of Marlborough's tent, at which Prince Louis of Baden and Prince Eugene had assisted, the latter, after the council of war had broke up, stept back to the tent to communicate something he had forgot to the Duke whom he found giving orders to his aid-de-camp, Col. Selwyn (who related this fact) at the table, on which there was now only a single taper burning, all the others being extinguished the moment the council was over. "What a man is this," said Prince Eugene, "who at such a time can think of saving the ends of candles." Elizabeth was a coquette, and Bacon received a bribe. Dr Bushby had a violent passion for the stage: it was excited in him by the applause he received in acting the Royal Slave before the king at Christ-church; and he declared, that if the rebellion had not broke out, he had certainly engaged himself as an actor. Luther was so immoderately passionate, that he sometimes boxed Melancthon's ears; and Melancthon himself was a believer in judicial astrology, and an interpreter of dreams. Richelieu and Mazarin were so superstitious as to employ and pension Morin, a pretender to astrology, who cast the nativities of those two able politicians. Nor was Tacitus himself, who generally appears superior to superstition, untainted with this folly, as may appear from the twenty-second chapter of his Annals. Men of great genius have been somewhere compared to the pillar of fire that conducted the Israelites, which frequently turned a clouded side towards the spectator.

OWEN FELTHAM'S RESOLVES.

The philosophical doctrine contained in that line of the Essay on Man,

"All discord, harmony not understood,"

is well and amply illustrated in the following extract from the above work of one of the quaintest and most entertaining of the writers of the Elizabethan period.

"The whole world is kept in order by discord; and every part of it is a more particular composed jarre. Not a man, nor a beast, not a creature, but have something to ballast their lightnesse. One scale is not alwaies in depression, nor the other lifted ever high, but the alternate wave of the beame keepes it ever in the play of motion. From the pismire on the tufted hill, to the monarch in the raised throne, nothing but hath somewhat to awe it. Wee are here like birds that boyes let flye in strings; when we mount too high, wee have that which puls us downe againe. What man is it which lives so happily, which feares not something that would sadden his soule if it fell? Nor is there any whom calamity doth so much tristitiate, as that hee never sees the flashes of some warming joy. Beasts with beasts are terrified and delighted."

Essay Writing in Great Britain. The first Series of Essays in Great Britain was the *Tattler*, by Sir Richard Steele, Addison, Tickbell, &c. It appeared three times a week. To this, in three months succeeded the *Spectator*, written with less levity, upon a more regular plan, and published daily. These like Casa, adjusted the unsettled practice of daily intercourse by propriety and politeness, and, like La Bruyere, exhibited the characters and maners of the age. But to say that they united the plan of two or three eminent writers is a small part of their due praise. They superadded Literature and Criticism, and sometimes towered far above their predecessors, and taught with justness of argument, dignity of language, the most important duties and sublime truths. It is said by Addison in a subsequent work that they had a perceptible influence on the conversation of that time, and taught the frolic and the gay to unite merriment with decency; an effect which they can never wholly lose, while they continue to be among the first books, by which both sexes are initiated into the elegancies of knowledge.

The Spectator lasted 18 months. The next year, 1713, the *Guardian* was undertaken by the same persons, with the addition of Berkeley, Pope, &c. and was published only for the period of six months. A number of years afterwards many other works on similar plans were supported for short periods, the *Freethinker*, *Humorist*, *Cato's Letters*, the *Craftsman*, &c. In 1750 appeared the *Rambler*, then the *Idler*, afterwards the *Adventurer*, *World*, *Connoiseur*, *Mirror*, *Looker On*, *Lounger*, and *Observer*. To the future Historian of Literature, the periodical writings of the 18th century will afford the richest sources of information.

Collection of Letters. It is stated in the London Christian Observer, that a collection of autograph letters of distinguished persons, from the reign of Elizabeth to that of James II. was recently sold by auction in London. A considerable number of these relate to Scottish history. One letter of Claverhouse, describing the battle with the covenanters at Drumclog, was purchased by the Duke of Buckingham for twelve guineas; and a letter of Mary Queen of Scots, by Lord Grey, for £11. A large portion of the letters connected with Scotland, was purchased for the advocates' library. There were in the whole 120 letters, and they produced upwards of 270 pounds.

Reynolds the Philanthropist.—A lady applied to him on behalf of an orphan, after he had given liberally, she said, 'When he is old enough I will teach him to name and thank his benefactor.' 'Stop,' said the good man, 'thou art mistaken; we do not thank the clouds for the rain; teach him to look higher, and thank Him who giveth both the clouds and the rain.'

The following act of princely liberality is recorded by a friend concerning the same gentleman:—"When Mr Reynolds resided at Coolbrook Dale, in the year 1765, he addressed a letter to some friends in London, stating the impressions made on his mind by the distresses of the community, and desiring them to draw upon him for such sums as they think proper. They complied with his request, and drew in a very short time to the extent of *Eleven Thousand Pounds*. It appeared, however, that they had not yet taken due measures of his liberality; for in the course of a few months he again wrote, stating that his mind was not easy, and his coffers were still too full. In consequence they drew for *Nine Thousand Pounds more*."

LONDON BIBLES.

MUNROE & FRANCIS have for sale some very fine and clearly printed Bibles, both large type and small, bound in calf and in russia, and done upon linen paper. Persons in want of really excellent Bibles for constant use, will do well to look at these. They have also a few fine pocket bibles, with plates. July 16.

RESIGNATION.

RESIGNATION, an American Novel, by a Lady, in two volumes. The subscribers to this work are respectfully informed that their volumes may be obtained at No. 21 Milk-street. This work is for sale at the Counting room of the Christian Register, and at the Book Stores generally.

CHANNING'S SERMON.

A FEW copies of the Second Baltimore edition of Dr Channing's Sermon at the ordination of Rev. Mr Sparks, are just received at this office. This is the handsomest edition that has been published, and contains all the written performances of the occasion.

☞ On hand a few copies of the *Eleventh* edition, of this Sermon, cheap for distribution.

Also Channing's Sermon at the ordination of the Rev. Mr Gannett.—Eddy's Reasons.